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tions (kudai or khuday yolyna) in small livestock, on various occasions, and 3) in the five kopek collection made from each person when the parishioners come to the breaking of the fast (urazany bittir), the day before the holiday, or on the very day - not later. The imam buys an animal on account of this collection in order to ragale everyone (kudai).

The muezzin (sufi) is usually a literate Kazakh /251/ in the service of an imam. The parishioners pay him nothing.

796

The Kazakhs had no local or general annual holidays. Now they celebrate both annual Moslem holidays, Uraza-Bairam and Kurban-Bairam, on which they arrange races and kukbure.

871

There are very many schools (mekteb) in the steppe. In every Kirgiz volost of the Auliye-Ata uyezd there are from one to four schools maintained by wealthy people.

They read the same books as the Sarts. The schools are in buildings or in tents. The owner of the latter invites a teacher (moldamulla) for his children for a year from the Kazakhs. He gives him a horse, a long coat, etc. The neighbors send their children to this mullah for the payment of one tillia per year.

873

The clergy and the teachers, if they are not Sarts, are tried by biis. Bothering them with the oath for outsiders is avoided.

793

875

They are not rejected for bad behavior which is known by rumor. For being convicted in court they forfeit trust or their places.

Casting lots.

When a dispute arises in the division of land or meat over the inequality of the parts, they "throw dice" (chub tastaydy). Each of the participants in this division lays a twig, which he has separated from others by cutting it off, into the skull cap of an outside disinterested person, who turns around so as not to see which twig belongs to which person. Then this person takes out the twigs and lays them on the corresponding sides. It is not customary to declare the lots invalid (chubti buzbaydy).

627

/252/ Wagers

525

The Kazakhs lay a wager (chirt, sert) as to which of two persons is right, or else on the accomplishment of something, for example, not sleeping for a certain number of days, etc. In a combat or in a competition of two singers the observers, divided into two parties, sometimes lay a wager on the victory of one singer or the other. The

Table 18
PRIMARY EDUCATION IN KAZAKHSTAN*

Year	Number of Schools	Total Number of Children in School	Kazakh Children in School ^b	Kazakh Proportion of Total Number of Children (%)
1914	ND	105,000	8,400	8
1920-21	2,410	144,000	ND	
1927	3,944	274,000	82,000	30
1929-30	ND	352,000	ND	
1933-33	ND	576,000	230,000	40
1935	ND	797,000	ND	
1939	8,381	1,130,000	ND	
1945-46	7,899	797,000	244,000	30.5
1948-49	ND	1,000,000	ND	
1951-52	ND	1,346,000	ND	
1954	ND	1,200,000	ND	

*Tushiev 1947, pp. 67-68; Abdykalykov and Pankratova; *Ku'farmats Sroditel'stov*, 1946, pp. 58, 251; *So'zshko Sovetskogo Kazakhstana*, 1st and 2nd eds.; *Kazakhstanskaya Pravda*, 19 Feb 54.

^bIncludes all children instructed in the Kazakh language.
ND: No data available.

of Kazakh school children and from the proportion of Kazakh school teachers (see Table 19). Unfortunately, no data are available on the proportion of Kazakh teachers after 1946, which was the first full school year after the war. Nevertheless, the 1946 percentage of almost 33 per cent is consistent with the last published figures on the proportion of Kazakh school children in the schools of Kazakhstan.

Table 19
TEACHERS IN KAZAKHISTAN SCHOOLS*

Year	All Teachers	Kazakh Teachers ^b	Kazakh Proportion of all Teachers (%)
1914	3,725	ND	ND
1939	42,500	13,500	30.1
1942	30,000	12,900	40.3
1946	37,835	12,000	31.7

*Includes primary and middle schools (through the 10th grade). Tushiev, pp. 67-68; Abdykalykov and Pankratova; *Ku'farmats Sroditel'stov*, 1946, pp. 58, 251; *So'zshko Sovetskogo Kazakhstana*, 1st and 2nd eds.; *Kazakhstanskaya Pravda*, 19 Feb 54.

^bIncludes all those teaching in the Kazakh language.
ND: No data available.